THE
MAKING OF MYSORE

A lecture delivered before the
South Indian Association, (Madras)

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The Making of Mysore.

MR. CHAIRMAN, LADIES AND GENTLEMEN:

I AM very thankful indeed, to the South Indian
tion, of which I have the honor to be a
giving me the opportunity of speaking to
ience, mofussilite as I am. When I was as
to deliver a lecture I had my own mis
"sermons from stones" would be ac
accustomed to lectures of far gre
Like Kalidasa's Vamana rea
I accepted the responsibilit
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Mysore," a chapter of the history of the country ruled over by the illustrious sovereign whose loyal subject and humble servant I have the honor to be.

Mysore, the modern State, is a product of the nineteenth Century. The country actually included in the term got united under one ruler, only under the vigorous rule of the Mussalman usurper, Hyder Ali. Through much of its History before, the State was parcelled out into a unmber of States of varying extent and importance. It would, therefore, be not unprofitable to enquire whether at any time before the last quarter of the eighteenth Century, the ...le State was brought under one rule.

... our time-telescope, if we look through it as
... see at all, into the dim vistas of the early
Christian era, we are able to see but little.
...ormation available are the most meagre
... Tamil literature. We have references
... Mysore territory of some petty
... be mentioned one whom the
..." (the chief of the Buffalo
chiefs. Passing up from
... the Gangas, a race of
...Mysore embraced the
... Nandidrug

Geographical parts: Hindustan, the Dekhan and the Farther South. When the Andhra successors of the Mauryan Dynasty were overthrown, a Dynasty of rulers, the Andhrabhrityas of the Puranas fastened themselves upon the Dekhan. It is this Dynasty (100 B.C—300 A. D.) that, from the second line of defence of Peninsular India, withstood successfully and beat back the incursions of the foreigners—the Scythians of Central India, who had established themselves in the North West of India. The territories of these Sàtavàhanas (vulgo Sàlivàhana) or Andhrabhrityas embraced the whole of the Dekhan extending from coast to coast and they had to maintain two capitals one in the South-East and another in the North-West and occasionally two rulers, the father and son or brother and brother holding each his Court. This division of authority betrays the need for protection against two powerful neighbours, always on the alert to take advantage of any opportunity that might offer itself for cutting off a slice of territory. The North-West capital was at Paitan (Plithana of the Greeks) on the upper waters of the Godavery and the South-East at Dhanakataka (Dharnikot) in the Guntur Taluq, the Amaravati of Buddhist fame. This must have been the period when the three crowned rulers of the
Farther South lay claim to having defeated " the Ary
Army " and planted their respective emblems on the Hi
layas (may be in Eastern figure of speech for exten
conquests in the Northern Dekhan). There is a
now and we lose the thread. The Andhrabhrity
breaks up perhaps because of the simultaneous
the Guzerat and Malva Kshetrapas, after ab
turies of existence, and other Powers are
Guptas assume imperial responsibilities
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side and the Húnas on the other,
Dekhan States to settle down to th
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selves in the North of the Tamil country with their head-quarters moving south till they reach the ancient Chola town of Kanchi, the head-quarters of the Tondamân Rajas. Before this, we hear of them at Amaravati, Pallakka and other places further north. Perhaps these Pallavas were feudatory wardens of the marches of the Sàtavâhanas in the south and when the latter Power broke up the Pallavas made themselves (as was often the case) paramount. When therefore, we come to the period of Samudragupta (circa 400 A. D.) the great Gupta Emperor of the North, we find Vishnugopa of Kanchi, already an important ruler, whose dominion lay beyond the sphere of influence of the Gupta Emperor. Simultaneously with this Power rises that of the Chalukyas of Vatapi (Badami in the Bijapur Taluq). These were or must have been again the wardens of the marches in the North-West under the Andhrabhrityas. So that when Yuwan Chwang (Hieun Thsang) travelled through the country (640 A.D.), we find India marked out into three clearly defined political divisions. Siladitya or Harshavardhana of Kanouj was, in succession to the Guptas, ruling over Hindustan to the frontiers of Assam; Pulikesin II of the Maharashtra at Badami, with his younger brother Kubja Vishnuvardhana at Rajemahêndri (Jananathapura); Narasimhavarman Pallava or Mahámalla at Kanchi.
ivision continues under all the vicissitudes of families
asties till the overthrow of Vijayanagar. The
were succeeded by the Rashtrakûtas of Manya-
khed in the Nizam's Dominions) and by the later
Kalyani (near Bidar); while the country north
had passed on to the Gurjaras and then to
ties. The Pallavas had been succeeded
that about 1000 A.D. the following were
vers drawing in their breath for a
macy which, with varying success,
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Kalyani were ruling over
mbay Presidency south of

the Vindhyas) and more than half of the Nizam's Dominions with portions of the Central Provinces. Their cousins of the East at Rajamahêndri held sway over the Madras Presidency as far as Nellore and were already getting under the influence of the powerful Chola Rajaraja. These two occupy the Dekhan. South of the Krishna in its lower course and the Tungabhadra from its confluence to its source was the territory either dircetly under the Chola or just falling into his power. It will be seen at once that Mysore occupies a convenient angle between the two powers and this position proved of advantage sometimes but otherwise oftener.

Early in the century ending 1000 A. D., the Gangas were playing an important part under their rulers Perumânad*i* Butuga and Mârasimha. The Cholas having already conquered the Pallava territories and the Kongu country were advancing upon the Gangas who were feudatory to Krishna III of the Rashtrakû*t*as and his successors. About the middle of the century the Ganga on behalf of his suzerain defeated the Chola ruler Rajâditya at Takkólam. This set back the tide of Chola aggression for a while ; but his more indomitable successors Rajaraja and his son effected the conquest of Gangavâ*d*i. Before this event happened and while the Rashtrakû*t*as were busy fighting against the later Chalukyas in a vain attempt at holding out for a while longer, the Gangas absorbed the No*l*ambavâ*d*i 32,000, the modern Tumkur and Chitaldrug Districts, under their ruler Mârasimha II. The Rashtrakû*t*as were overthrown in 972 A.D. and the Chalukyas had to establish themselves, in their stead when the Southern Chola took his opportunity to push his arms Northward. By 1000 A.D., the Chola had gained a footing in Mysore and the Gangavá*d*i had been made Chola. Since this conquest Mysore had become th[illegible] battle ground of the contending nations, the Kannada C[illegible] lukyas and the Tamil Cholas. The wars were lo[illegible] tiresome and the results changing and doubtful. [illegible] time we hear of the Cholas being beaten back t[illegible]

again, they press back the enemy. In 1052 A.D., an epoch-making battle was fought at Koppam on the Pêrar (Tungabhadra). The elder Chola brother Rajadhiraja loses his head : but his younger brother Rajendra *retrieves* the honour of the Cholas and victory rests with them. Âhavama*lla* Somésvara of the Chalukyas has to content himself with the Tungabhadra for the frontier. With the death of these mighty rulers, the affairs of their empires get into confusion and the opportunity for Mysore arrives. Here begins then, the carving out of a kingdom of Mysore and the carvers were skilful artists indeed. Âhavamalla died leaving be- [illegible] of sons. The eldest [illegible] Somesvara succeeded as was natural, but the second Vikramaditya found it convenient to rebel after having carefully gauged the temper of the Mahâman*d*alêsvaras (or Viceroys of Provinces). Vikramaditya, the hero of Bilhana's Vikramankadeva Charitam started on a progress through his brother's dominions under the pretext of going to stop the advance of the then Chola ruler Vîrarájendra, a brother of the two that distinguished themselves in the battle of Koppam and himself victor over the Kuntalas (Western Chalukyas) at Kú*d*al Sangamam. Somehow or other these two enemies enter into an agreement, (the terms of which are not forthcoming,) which was sealed by the marriage of the Chalukya Prince with the daughter of the reigning Chola. This must have been brought about in the interests of both. Vikramaditya found a valuable ally for his project, which must now have been definitely formed in his mind of overthrowing his brother Somêsvara. Vîrarajendra found that Vikrama's alliance would be of great value to him as his position was threatened by his sister's son Kulothunga Chola, who had
cceeded to, at least, a part of his paternal dominions of
Vengi country (Eastern Chalukya Dominions). After
eaty on the banks of the Tungabhadra, Vîrarajendra
s into the Eastern Chalukya dominions and one of
ptions claims his having appointed Vijayaditya
uncle of Kulothunga) as the Chola Viceroy of

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the newly conquered territories. Kulothunga Chola and Somesvara naturally combined against the allies but the result proves favourable ultimately to Vikramaditya and his father-in-law. But Virarajendra dies and his son is installed by Vikramaditya only to lose his head along with the crown. Kulothunga instals himself ruler of the Eastern Chalukya and the Chola dominions. Kulothunga's reign lasts half a century nearly (1070 A. D.—1118 A. D.) while his rival contemporary comes to the throne a few years later and has as long a reign (1076 A.D.—1128 A.D.). Among the Mahamandalésvaràs of this Vikramaditya, we see one name Vishnuvardhana Hoysala and the sequel will show that he laid the foundations of the kingdom of Mysore for the first time in history.

In the far off recesses of the Western Ghats, there is a place called Angadi (mart) in the Mudegere Taluq of the Kadur District. Its situation where the road over the Ghats from Mangalore, meets two others leading to Saklespur in the South-West and Belur in the South-East, must have been the cause of the name. This place has the honour of having been the cradle of this dynasty of rulers of Mysore. The name Angadi was given to it under the rule of Vijianagar, the earliest epigraphical use of this name being in an inscription of Achyuta Raya. Before this time, the place bore the name *Sasakápura* or *Sosevúr* and the inscriptions in the village temple call the Goddess Vàsánthikà Devi (the Vasanthamma of modern times). It was here that the Hoysalas had their origin and several inscriptions account for the name by an achievement of Sala, the eponymous ancestor of the Hoysalas. Once upon a time there happened to be a Jain Muni (ascetic) in the Vàsànthika temple absorbed in contemplation. A tiger sprang upon the saint, who noticed it too late to save himself. In sheer helplessness he cried out "strike Sala" (Poy Sala) addressing the humble but valiant lay-worshipper who was at the time before the Goddess. With no more formidable weapon than a stick, Sala killed the tiger and

got the name Hoysala for himself and his posterity. This, with the usual variation of details is the origin of the dynasty as given by the inscriptions. But one point in connection with this deserves to be noticed. This legend (which may be based on some actual feat of one of the dynasty) appears in the records of the later Hoysalas only, while those of the earlier ones shew them to have been quite commonplace mortals struggling out of obscurity in the most ordinary way. This view is borne out by the story recorded in one of the Mackenzie Mss. which has it that an actual tiger was committing ravages in that part of the country. One of the ancestors of the Hoysalas having killed it, was voted a 'pana' per head of population, which provided the sinews of war, for organising a small force and forming a small State for himself by conquering the neighbouring chiefs. (*Vide* Rice's Gazetteer, vol. I.)

There is a similar tradition connected with another Malayaman Chief of some repute in Tamil Literature, Irungôvê*l* of Arayam. He is described as the 49th in descent from a king of Dvaraka, who appeared from the sacrificial fire of a Rishi. His head-quarters was Arayam, composed of the small and the big cities, which according to Kapilar the poet was burnt on account of the insult an ancestor of the Chief offered to an older poet Ka*l*âthalaiyár. This Irungovê*l* is addressed by Kapilar "Puli Ka*d*imâl," the slayer of the tiger; and the localities would agree fairly, but there is such a great distance of time between the two, that it would be perhaps too much to filiate the one upon the other.

Be this as it may, the Hoysalas were a number of petty hill chiefs whose domain lay along the Western Ghats. That this was actually the case and that they had no higher origin is shewn by the sign manual of these "Royalties," Malaparó*l* Ga*nd*a (the man among the Malapas or hill-chiefs) which figures even in the grants of the Hoysala "Emperors of the South." The earliest epigraphical men-

tion of them is found in a Chola inscription of A.D. 1007. The Chola Viceroy Apprameya claims having killed a number of Chiefs in the battle of Ka*l*avur; the Hoysalas Manjiga, Kaliga, Nagavaramma and others falling in the battle. Apprameya the Lord of Kottamandala in consequence, styles himself "Death to the family of the Hill-Chiefs" (Malapa kula kalam).

The next record referring to them is dated 1022 A.D., and shews the Hoysalas (now under Nripakama) fighting against the Tamil Kongâ*l*va Chiefs of Coorg and the adjoining parts of Mysore. In one of the records of Nripakáma's time he is called the 'base' (mun*d*a) Hoysala; but no reason is vouchsafed to us. Another record of his shews him helping the ruler of Ba*n*avasi (Naggar Division, &c.), against his enemies whoever they were. Here then is the first Historical Hoysala struggling out of obscurity but his achievements are against Chiefs of his own level. His resources could not have been very great if he was in danger of losing his life (as he is said to have been) in his wars against the petty Chief Rajendra Chola Prithvi Kongà*l*va who claims a victory over him at Mannê in the record of 1026 A.D. Curiously enough an inscription (Mg. 19) of the 7th year of this Kama Hoysala at Uggihalli (very near *Angadi*) refers to him as "Kama Hoysala called Rajumalla Perumanadi" (Rajamalla Perumanadi Yenipa Kama Hoysala). This Mr. Rice considers a clearly Ganga title and so it is; but he thinks that this could not be given to the Hoysala unless he were the son of a Ganga Prince. Could it not be that he was a Ganga feudatory and bore his over-lord's title just like the Kongalvas about the same regions giving themselves Chola titles? (*e.g.*, Rajendra Chola Prithvi Kongá*l*va). The successor of Nripa Kama is his son Vinayâdithya; but strange to say the former's name is omitted in inscriptions of later years which give elaborate genealogies. This omission was perhaps due to the agnomen "base" having had some historical basis. Whether this was so or not, it is Tri-

bhuvana Hoysala Vinayâditya that brought the dynasty into some prominence. He had his head-quarters at Sasakapura but his successor grandson Bellala rules from Belur, as his capital. Vinayâditya's time is coeval with the death grapple between the Cholas and the Chalukyas. Among the Mahamandalêsvarâs of Somesvara Âhavamalla, the name Vinayâditya is associated with the Gangavadi 96000; but this very Province was divided by the Cholas into three Governorships under a Viceroy at Talakad: Mudikonda Cholamandalam, Vikrama Cholamandalam and Nikharili Cholamandalam running from West to North-East along Southern Mysore. Thus it is clear that the Cholas were in actual possession of the territory while the Chalukya asserted his right to the same by the appointment of a Viceroy with head-quarters far beyond the Province itself. It is from this struggle that the Hoysalas emerge more important than ever before, but what part the Hoysala actually played is not clear from the inscriptions, though there is no room for doubt that they rendered yeoman's service to their liege lords, the Chalukyas.

To hark back to general South Indian History for a while, Rajendra the Gangaikonda Chola died in 1036 A.D., and was succeeded by his son Rajadhiraja (1018 A.D.—1052 A.D.) already associated with him from 1018 A.D. Natural and undisputed though the succession was, there was a general attempt, in the frontier Provinces, at throwing off the yoke, so recently imposed upon them. Rajadhiraja had to strike now at Ceylon, then at Travancore and again at Mysore, to bring these new Provinces back into allegiance. This he did with great success, ably seconded as he was by his younger brother Rajendra. About the middle of his reign the Chalukya Dominions had passed on to Âhavamalla Somésvara (1044 A.D.—1068 A.D.). Rajadhiraja's inscriptions claim several victories for him in the Mysore country and the claim seems to be based on fact. At last the time had come for a decisive battle to settle once for all who was to be the master of the Province under dispute. At Koppam

on the Perár (Tungabhadra) the battle was fought in 1052 A.D. Rajadhiraja was defeated and fell fighting. His younger brother Rajendra, came up with reinforcements and having retrieved the honour of the Cholas and the fortunes of the day, was crowned on the field of battle. One of Âhavamalla's inscriptions has it that the Chola lost his head having sacrilegiously burnt the Jain temples which 'the Perumanadi' (a Ganga Chief or perhaps the Chalukya) had built in the Beluvola 300 (in the Bellary District). In the course of the series of wars which culminated in the epoch-making battle of Koppam, the Hoysala must have had opportunities of making himself more powerful than his father nay, even of creating himself one of those wardens of the marches, who have at all times proved king-makers. Vinayâditya is credited by the inscriptions of his successors, with having ruled over the country bounded by Konkana, Alvakheda, Bayalunâdu, Talakad, and Savimale. This would mean the country enclosed by the Kanaras, Talakad on the Cauvery in the South of Mysore and the regions about the river Krishna or Tungabhadra. This must be the extent of territory under his successor Vishnuvardhana which has been given to him, as Dr. Fleet thinks. All through his time and almost to the end of the century, he is associated with his son Ereyanga (the red-bodied) as Yuva Raja or heir-apparent.

Before taking up the successor of Vinayâditya in the Hoysala lineage, it is necessary again to look about them. In 1062 or 1063 A.D. Rajendra Chola, the second of the name, died and was succeeded by his younger brother Virarajendra, while at the same time Rajaraja the Eastern Chalukya also died. His son, Rajendra Chola, better known by his later title Kulothunga Chola succeeded though not at Rajamahêndri. This latter prince was the son of Ammangadêvi, sister of the three Chola Emperors ending with Virarajendra and daughter of Gangaikonda Chola. Kulothunga appears to have aspired to the throne of the Cholas and this fact introduced a disturbing element in

what would otherwise have been a quiet succession. While Virarajendra was doing all he could to make his position secure, Âhavamalla Somêsvara of the Western Chalukyas died in 1069 A.D. and was succeeded by his eldest son Somêsvara (II) Bhuvanaikamalla. Unfortunately for the History of South India, he had a talented brother Vikramâditya. This latter was waiting for an opportunity to overthrow his elder brother and occupy the throne himself. Vikramâditya appears to have had a better hold upon the affections of the Mahaman*d*alêsvaras than Somêsvara. This posture of affairs led to much diplomatic activity and military demonstration, which culminated in the alliance between Prince Vikramaditya and the Emperor Virarâjendra, after the latter had defeated the Kannada armies in the battle of Kû*d*al Sangamam (at the junction of the Tungabhadra and Krishna). This treaty was sealed by the marriage of the designing prince with the daughter of the Chola. Somêsvara appears so far to have relied entirely upon his younger brother's loyalty and all the campaigns against the indomitable Cholas were conducted by him. When Somêsvara discovered pretty late the designs of his brother and the success the latter had obtained with the Chola, he entered into a treaty with Kulothunga (now ruling at least the Southern Part of his ancestral Dominions (*i. e.*, the Districts round Madras) as a counter-move. Virarajendra proved too strong even for this combination. He invaded the Eastern Chalukya dominions and appointed Kulothunga's uncle Vijayaditya, Viceroy of the Eastern Chalukya territories. Virarajéndra died soon after in 1070 A.D. Vikramaditya installed his brother-in-law Adhirajaraja but Kulothunga found his opportunity now and occupied the Chola throne, Adhirajaraja falling a victim to this usurpation. Hemmed in by this powerful Chola the Chalukya usurper, Vikramaditya had to bide his time and completed (in 1076) his project of overthrowing his brother, and making himself Emperor.

During all these transactions, both diplomatic and war-

like, between the Cholas and the Chalukyas, the Maha-man*d*alêsvaras of Gangavàdi and No*l*ambavâ*d*i must have had their share. While on the one hand, the inscriptions of Vîrarajéndra claim for him the credit of having granted to Vikramaditya, the "Youvarájya" (the position of heir-apparent); Hoysala inscriptions of about 1100 A.D. claim for E*r*eyanga and his father-in-law the Nolamba Chief's brother, the credit of having rendered valuable service in the same cause. E*r*eyanga caused Thribhuvanamalla's (Vikramaditya's) elder brother to sheathe his sword, while his father-in-law, Irukkapala defeated Bhuvanaikamalla and gave the kingdom to Vikramâditya whose right hand E*r*eyanga is described to have been. This makes it clear that, in spite of Bilhana'*s* Vikramankadeva Charitam, Vikramâditya was helped in his machinations against his brother by the Mysore Chiefs. While these proved his strength then, they were later on to contribute mightily also to the overthrow of his Empire. E*r*eyanga was ruling the Gangavâ*d*i 96,000 (the little of it that was not under the Cholas) and as a trusty lieutenant of the Chalukya took part in distant expeditions to the North, as he lays claim to a victory at Dhara in Malwa the kingdom of the Pramaras. He must have died before his father, leaving behind three sons by his wife Ê*c*hal*a*d*e*vi who might or might not have been the Mahâdevi, the daughter of the No*l*amba above referred to.

Vinayâditya was succeeded by his eldest grandson Be*ll*a*l*a, I., in 1101 A.D. This ruler had his capital at Belur with which the Hoysalas were associated though Dvarasamudra was an alternative capital. His Province is given the same boundaries as that of his grandfather and he is said to have paid a visit to So*s*evûr. In 1103 A.D., he made a re-grant of Sindagere to Mariane Dhan*d*anàyaka as the wages of "wet nursing" of his three daughters whom Be*ll*a*l*a married in the same pavilion at Belur. In 1104, he led an expedition against the Changá*l*vas, whose domain lay in the Hole Narasipur Taluq. In the same year, with his younger brother Vishnu, he conducted a successful expedition into the

neighbouring Pandya Dominions of No*l*ambavâ*d*i and had to repulse an invader Jaggadeva (probably the Santara Prince of Humcha in Nagar Taluk) who had penetrated as far as Dvarasamudra (Halebied). It is a significant fact that an inscription of Be*ll*a*l*a's time is dated in Chalukya Vikramakala (Kp. 55).

Be*ll*a*l*a I., was succeeded by his younger brother Bi*tt*i Deva, better known by his later title Vishnuvardhana. He is the real founder of Hoysala greatness, and many even of the titles of his successors and predecessors (in inscriptions) are borrowed from his. The first mention of his name is found in a record of 1100 A.D., associated with his brother Be*ll*a*l*a. The records of the later do not go further than the year 1106 A. D., at which date or soon after Bi*tt*i Deva must have ascended the throne. But all inscriptions agree in ascribing his real exploits to, at least, 10 years later. Hence it is possible that Be*ll*a*l*a continued to rule even after 1106 A.D. Despite all the claims put forward by his predecessors, he has to undertake the conquests on the one side of No*l*ambavâ*d*i and on the other of Gangavà*d*i, which two conquests constitute his claims to the title of one of the greatest of Vikramâditya's Mahamandalèsvaras. The elaborate accounts of the conquest of Gangavà*d*i and the great credit claimed for it shews the firmness of the hold the Cholas had upon the country. The conquest is claimed separately by a number of Vishnuvardana's generals among whom prominence must be given to Gangaraja a dispossessed scion of the Ganga dynasty. Other generals who distinguished themselves in the taking of Talakad were Ketayya Dun*d*anayàka and Punîsa. After this conquest B*tt*i Deva assumes the titles Vira Ganga and Talaka*d*ugon*d*a. Kulothunga Chola seems to have acquiesced in the conquest, after his generals Adhiyama, Damodara and Narasimhavarma were overthrown, for we see Vishnuvardhana making a progress through Gangavadi, in the course of which at Vijayáditya-mangala (the modern Betmangala) his niece, the daughter of his younger brother Udayàditya died. About the same

time, or soon after, he invaded No*l*ambavàdi and at Dumme on the border between Shimoga and Chitaldroog won a victory over the Pandya ruler of the country who had his capital at Uchchangidoorga. This conquest appears to have been but temporary, as his grandson had to do it over again.

The year 1117 A.D. marks an epoch in the advance of the Hoysala Power. Vishnuvardhana by this year had become master of Gangavádi 96000 and had made himself felt in No*l*ambavádi. Here follows the history of his conquests as given in many of his inscriptions, chiefly the one at Belur inscribed on the occasion of the dedication of the temple after he had adopted the teachings of Ramanuja, the Vaishnava Reformer and assumed the Vaishnava title of Vishnuvardhana. "First taking into his arms the fortune of the Poysala Kingdom which he had inherited, he brought all points of the compass under his command; and capturing Talakad, became the first to the Ganga Kingdom......................He made the Earth tremble with the tramp of his Kamboja horse, was lord of Gan*d*agiri, split the great rock Pandya, burst the hearts of the Tulu Kings, destroyed the army of Jagaddeva, devoured the fierce elephant Somesvara, displayed his valour before Mà*n*ikyadevi of the Chakrakûta throne, brought down the pride of Adiyama, overthrew the tree Narasimha Varma, split the skull of King Kàla, destroyed the serpent Chengiri, broke down the plantain stems the spears of the Irungo*l*as, shook the mountain Chengiri Perumala, set up Pa*tt*i Perumala, made Talakad his own, took the Kongu country, protected No*l*ambavâdi, expanded Nìlaparvata, extended Kolalapura, uprooted Kovatur, shook Tereyur, crossed over Vallur, unchained Nangalipura, pulled up the door of the Ghats, and made Kanchipura tremble." The boundaries of his kingdom at the time were :—East, the Lower Ghat of Nangali; South, Kongu, Cheram and Anamalai; West, Barakanur and other Ghats of the Konkana; North, Savimale.

This list of conquests has to be carefully considered to as-

certain what measure of truth there is in it and how much of it has to be put down to the panegyrist. Biṭṭideva succeeded to his ancestral dominions which clearly did not include Gangavádi, the claims to the Province of his father and grand-father notwithstanding. His capture of Talakad is the crucial achievement which entitles him to the rule of Gangavádi 96000. This achievement takes away the Province from the Tamilians once for all and Rajendra Kulothunga evidently acquiesced in the conquest. Gandagiri has not yet been identified. He is said to have split the rock Pandya and this perhaps means no more than the Pandya defeat at Dumme (on the frontier between Shimoga and Chitaldroog Districts). The achievement against Jagaddeva may be the same as that of his brother Ballala against the Santara Prince of Humcha (Paṭṭi Pombuchápura). The achievement against Somésvara is put down against the Chalukya King by Mr. Rice. The Chalukya King at the time was Vikramaditya, who had a son Somésvara who might possibly have acted in the name of his father, as was often the case, as the Governor of Banavase, a Province which was regarded as of so much importance to require a Prince of the blood often for its Viceroy. No information is forthcoming about the Mànikyadevi of the Chakrakûta throne. Adiyama and Narasimha Varma were Chola Feudatories in the South of Mysore. Kàla was a ruler of the Nilagiris; Chengiri might have been Tiruchengode in the Salem District (rather than Gingee as Mr. Rice surmises) formerly part of the Kongu Kingdom. Irungóla was a Tamil Chief of Nidugal in the Pavagada Taluk; and Tereyur was again a place of some consequence in the North-East of Tumkur; Nangali is the frontier town between Mysore and North Arcot in the Mulbagal Taluq. Thus this narration would entitle Biṭṭi Deva to the conquest of Southern and South-Eastern Mysore. That he effected the conquest of Gangavadi finally is borne out by the specific mention of his rule over the two Capitals, Talakad and Kolar. In 1118 he is said to have been in residence at Talakad. This

completes his conquests. The boundaries given to his dominions in the North appear to be more questionable. Savimale, somewhere in the upper reaches of the Krishna, is too near his liege lord's head-quarters; and he had to effect the conquests of other Chiefs before he could extend his dominions so far. This no doubt he did but not as yet.

The year 1121 finds him again at his head-quarters at Dvarasamudra and it was in this year that a certain Ketamalla (probably a merchant) built a temple dedicated to Siva under the name Vishnuvardhana-Hoyasalêsvara, the great temple at Halebeid. A record at Virupakshapura in the Channarayapatna Taluk of 1121 A.D. shews "Maleparo*l* Ganda-Sreemât Tribhuvanamalla, Talakad-Kongu-Nangali-No*l*ambavadi, Uchchangi-Banavase-Hanungalan-Gon*d*a Bhujabala Vira Ganga Hoysala Deva" making a grant with his Pa*tt*a Mahádevi (Queen-Consort) and the Pancha Pradhänas (five ministers) to the God Jayangon*d*êsvara. These titles of Bi*tt*i Deva would shew clearly his object but several of these were attempts at acquisition as yet. The five ministers ought to have been (although Mr. Rice passes over with a 'whoever they were') the heir apparent, the Commander-in-chief, the priest, the senior Sandhi Vigrahim (minister for foreign affairs) and the Chief Secretary. Sântala Devi was the Queen-Consort. It is remarkable that with these, most of whom were Jains, the king made a grant for a Siva Temple Jayangon*d*ésvara, the name of which indicates that it was of Chola foundation, Jayankon*d*a having been one of the titles of Rajadhiraja.

In 1123, he is again on the banks of the Cauvery while his Northern boundary is described as the Perddore or Krishna. Here he hears of the death of his younger brother Udayáditya and makes a grant. It was in the same year that he made a grant of the village Grama to the East of Hassan to his Jaina wife who divided it among 220 Brahmins. It is even now one of the most flourishing of Brahmin villages. The same year Sântala Devi built the Gandhavàra*n*a Basti in Sravana Belugola. In 1125, he is again

at Talakad and makes a grant to the great Jain teacher and controversialist Sri Pala who claimed the titles "Shad Tarka" Shanmukha," "Vádhiba Simha" and "Tárkika Chakravarti." The king is at Yadhavapura (Melukote) in 1128 and from his royal residence there he makes a grant to Marbala Tirtha (apparently a part of the Saiva shrine on the Chamundi Hill). By this time the Emperor Vikramaditya had died and was succeeded by his son Somesvara Bhulókamalla. Kulothunga Chola had died a few years earlier but was succeeded by his son Vikrama Chola. The Hoysala aggression Southwards appears to have been carefully checked so that Vishnuvardhana's attention was entirely devoted to conquest in the North. In a record of 1129 the boundaries of the Hoysala territories are thus defined: East, Nangali Ghat; South, Kongu, Cheram and Anamale; West, Barakanur Ghat (North-West of Shimoga); and North, Savimale; He is said to have terrified Somesvara. Long before this, Vishnuvardhana's activity since the conquest of Gangavádi and attack on Nolambavádi seems to have attracted the attention of the Emperor Vikramaditya. He therefore sent a number of Mahámandalésvaras, among whom figure the Kadambas of Goa. But the most trusted Chief appears to have been of the Sinda Chieftain of Yelburga, one of whom Achugi II. claimed like Ereyanga to have rendered great services to Vikramaditya in his usurpation. Though Bitti Deva's general Ganga Raja claims to have defeated these loyalists, the fact that the former still recognised, even nominally the liege lordship of the Emperor, would warrant the conclusion, that he received a check in his onward career towards independence. On Vikramaditya's death, however, he resumes his activity in the North and this is perhaps what terrified Somésvara. At this time he was helped by his son Kumara Bellala and had a number of daughters, the eldest of whom was Hariyale. The fact that she was Jain would lead one to regard her and her brother and sisters as the children of Sàntala Devi; but this is not a necessary inference considering the

religious condition of the Hoysalas and of these times.

In 1130 A.D. then, we find the Hoysala power practically supreme over Kongu, Nangali, Talakad, Gangavádi, (though very much less sohere) Banavase, Hanungal and Huligere. Of these Provinces and Cities, except the two last, the rest comprise the modern Mysore Province. Hanungal is the modern Hangal in Dharwar and Puligere is Lakshmeswar about the same locality. But that among his enemies are still found the Kongálva and Chengálva petty Chiefs is significant of the fact that he had not as yet attained to unquestioning obedience to his authority within the Province. This perhaps, would explain why he is found constantly moving about in his Province. It is in this year that he assumes the titles Nolambavádi Gonda which appears on some of his coins.

An inscription in the Siva Temple at Maddur of the year 1131 A.D. (Saka 1053) presents *Bitti* Deva thus: "The Mahamandalêsvara the capturer of Talakad, Kongu, Nangali, Banavase, Uchchangi, the strong armed Vira Ganga, Vishnuvardhana Hoysala Deva, was ruling the Kingdom of the world, in his residence in the royal City of Dvarasamudra, punishing the evil and protecting the good in Gangavadi 96000, the Nolambavâdi 32000, the Banavase 12000, and the Hanungal 500." The record mentions a grant made by the King to Swayambhu Vaijyanatha of the Sivapura of Maddur alias Narasimha Chaturvêdimangalam. What is most interesting in this record is, that Pillayanda claimed certain lands, as having been granted by the Ganga King Sivamara and shewed a copper plate grant. His claim was allowed after the plates had been examined.

It was in this year that his Queen-Consort Santala Devi died. A couple of years later died another great champion of the Jainas and one who had contributed largely to the greatness of his master. This was Ganga Raja, the capturer of Talakad and the restorer of the Jain temples destroyed by the Cholas. By this latter act he is said to have made Mysore shine like Kopana (Kopal in the Nizam's

Dominions). On his death Ganga Raja's son Boppa built a Jínálaya in memory of his father at Halebeid, called Drohagharat*ta* Jínálaya. Having it consecrated by Nayakirti the sacred food was sent to the king who was then at Bankapura, the Northern frontier of the Hoysala Kingdom. This reached Vishnuvardhana just as he was returning victorious from an expedition against Masa*na*, and while his Queen Lakshmi Devi had just borne him a son and heir. The Jain priests were therefore, received with favour and the king pleased with the auspicious arrival of the priests named his son Vijayanarasimha and wished the Jina in the new temple should be called Vijaya Pàrsvanâtha. It is this Jain Basadi that is yet an object of sight to travellers a couple of furlongs from the great Hoysalésvara temple. From this period onward, Vishnuvardhana was chiefly engaged in the North against the chiefs on the frontier for the acquisition of Banavase and Nolambavá*di* for himself; for in spite of the Mysore records the inscriptions of Somésvara III shew a series of Man*d*alésvaras in charge of Banavase and a certain Vira Pandya is said to have been ruling from Uchchangidurga over the Nolambavá*di* 32000. It is only in the year 1137 A. D. that Vishnuvardhana is shewn by those records to be the Mahaman*d*alesvara in charge of Gangavá*di*, No*l*ambavâ*di*, and Banavase (*i.e.* the modern State of Mysore.) All the interim must have been a period of struggle. Ever since his having been beaten back by the loyal Sinda Chieftain Achaugi II on behalf of Vikramaditya, he must have acquiesced in the merely subordinate role of the Mahaman*d*alesvara of Gangavadi, which might actually have been more than the Province itself. At no time however, could he have extended his boundaries permanently further North than Bankapur in Dharwar; for he was hemmed in by the powerful and loyal Sindas on the East and the Kadambas on the West. Thus Krishnaveni for the Northern boundary of Vishnuvardhana must have been about as real as Rameswaram in the South. This year 1137 or the year after, marks another stage in the advance of the

Hoysala power and here is a record of the year 1137 which sets down his conquests, while another Jain record of the same date recognizes clearly the subordinate position of Vishnuvardhana as a feudatory, however powerful he be, of Somésvara III, Bhulokamalla. The first part of the record is gone and the meaning of the first few sentences is not clear. "On his deserting his queens, forsaking his kingdom, and dying in the country near Chengiri, he took possession of the company of Narasinga's wives, put down Angara, trampled on Singalika and turning in the direction of the Ganges, slew the kings of the Northern countries —the son of King Ereyanga. Having succeeded in this expedition to the North, his elephant trampled down the army of the Pandya King, ashamed of so easy a victory, having defeated Chola and Gaula in terrible great wars. And pursuing Pandya he seized Nolambavá*di* capturing Uchchangi in a moment and tossing it up as if playing at ball—Kanchi-Gon*d*a-Vikrama-Ganga. After that, marching to the Telinga country, he captured Indra............... together with his elephants, the wealth gained by his victories and the inherited wealth of his family. After that, destroying root and branch Mas'a*n*a, who was a torment to the country, he wrote down the Banavase 12,000 in his Ka*d*itha (account-book). When the King Vishnu was playing as if at 'tirikal' (a kind of pitch and toss) with the great Sahya Mountains, Nîlagiri and ....of what account are the others; and what wonder is it that he took Panungal in half a second with the flip of his finger......... killing only with a glance.............another who was taking Kisukal, he pursued after Jayakesi and gained possession of the Palasige 12,000 and the ....500. Turning and turning he entered Hill-forts going farther and farther away as far as the ocean..............attacking them again and again, he sought out the bravest in the North and slew them—Vishnuvardhana Deva. Whatever countries are considered famous, whatever Hill-forts are specially described, whatever kings are worthy of being

reckoned, he subdued and added to his fame throughout the world as far as the limits of the four oceans—the glory of the Kshatriya race, the brave king Vishnu.

"When that great Kshatriya, entitled to, the five great drums, Mahamandalesvara (with numerous other titles), a Bhairava of the last deluge to the Chola race, a royal lion to the elephant Chera, a submarine fire to the ocean the Pandya race, a wild fire to the sprouts of the creeper the fame of the Pallava, a sàrdùla to the lion Narasimhavarma, his unshaken fame a lamp into which Kalapala and other kings fall like winged white ants, the twang of whose bow putting to flight the Anga, Vanga, Kalinga and Simhala Kings, Kanchipura resounding with his orders as with the sharp sounds of drums (named), the wives of hostile kings employed in his house as female servants, squeezing in his hands the Southern Madhurapura, having destroyed Jananâthâpura by his general, Kanchi-Gonda-Vikrama-Ganga, Vira Vishnuvardhana Deva, protecting under his sole umbrella the Gangavadhi 96,000, Nolambavadi 32,000, and Banavase 12,000, was ruling the Kingdom in peace and wisdom."

This long recital of his deeds shews where Vishnuvardhana had to be most active and what long struggle it must have cost him before he could have united the three separate Provinces into one united whole. The first portion of this quotation appears quite historical while by the time the composer of the record reached the second portion he seems to have worked himself up to a pitch of hyperbole. His activities were all required in the North against the more powerful Mahamandalesvaras Jayakesi II., the Kadamba ruler of Goa and Hangal, against the Nolambas of Uchchangi, as Vira Pandya is said to be ruling from the same Hill-fort his hereditary province of Nolambavádi thirty two thousand in 1139. A.D and the Sinda Chieftains of Yelburga, particularly, Achugi II. Thus it would appear impossible that he ever reached, much less conquered either Kanchi or Madhura or Jananàthápura (Rajamahéndri

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not Mahabalipuram or Malingi near Talakad). The Anga, Vanga, and Kalinga achievements are much more remote from the actual. By the year 1137, then, Vishnuvardhana had so far succeeded in uniting, not beyond dispute as yet, though recognized at head-quarters, the whole of the modern Mysore State under his rule. But he did not feel his position sure enough to assume the royal dignity. The remaining six or seven years of his life he devotes himself to securing himself in the Northern frontier, where things were moving pretty fast towards disruption.

In the year 1137 A.D. Vishnuvardhana's capitals were respectively Talakad in the South and Bankapur in Dharwar in the North :—two fortified places on either frontier against the two Emperors one on either side. This same year he performed the royal act of "Tulapurusha" (weighing himself against gold and distributing it among Brahmins and other deserving recipients of gifts of charity). About the end of the year 1138, he crossed the Tungabhadra and laid seige to Hangal, so many previous statements to the conquest of it, notwithstanding. This and the fight next year at Dwarasamudra with Jagaddeva would indicate that his advance in the North was not acquiesced in.

It must be remembered here that in the year 1138 Somésvara Bhulókamalla died and was succeeded by Jagadekamalla in the Chalukya Empire. Vishnuvardhana must have repeated his attempt to profit by a succession. This time again he was foiled by the loyal Mahamandalesvaras helped by the Santara Prince Jagaddeva. In 1140 Bitti Deva is again at Bankapura ruling the following provinces: Gangavadi 96,000, Banavase 12,000, Santhalige 1,000, Hanungal 500, Halasige 12,000, Mogelle 300, and the Haive 12. Having given away his own country to Brahmins and temples and ruling only the foreign countries he had won, he was in residence at Bankapura with the Krishna and the three oceans as the boundaries of his dominions. Here he died in the year 1141 A.D. having fallen short of his ambition only in not having been able to assume the

titles of royalty though he was in undoubted enjoyment of the substance of it. Vishnuvardhana was succeeded by his son Vijaya Narasimha who was born in the year 1133 and crowned at his birth, probably because of his father having lost all his other sons—at any rate, the son who was already old enough to help him in the great work of building up a kingdom.

While through the constant endeavours often successful, though occasionally foiled, of Vishnuvardhana, Mysore was rising into a kingdom, the Empire of which it formed an integral part for centuries was fast moving towards disintegration. It is therefore, necessary, before taking up the tale of Narasimha's conquests, or attempts at the conservation of his inheritance to glance at the History of the Chalukyan Empire and the causes which led to its disintegration. Vikramaditya's long reign of 52 years was one of peace essentially except for an invasion of the Chola dominions and for the check he had to administer to the rising ambition of his Hoysala feudatory about the end of his reign. Like his predecessors, the early Chalukya Pulikesin II. and the Sâtvahana Gotamiputra Satakarni, he had often to carry on war across the Narbudda but even this he does not appear to have had very often to do. His empire extended in diagonal lines from Broach to Erode and from Mangalore to Sitabaldi. This vast territory was parcelled out into a number of Viceroyalties; among the Viceroys might be mentioned in order from the North-West:—The Seu*n*as or Yadavas with Capitals at Sinnar (near Nasik) and later at Deogiri; the Silaharas of Northern and Southern Konkan and of Kolhapur; next come the Kadambas of Goa and Hangal; East of these are the Sindas of Yelbarga, the Guttas of Guttal in Dharwar and Ra*tt*as of Saundatti in Belgaum; then come the dominions under the headquarters, *viz.*: all the Nizam's dominions except the most easterly part the Khamet Division; and lastly the Viceroyalty with head-quarters at Sitabaldi. This leaves out Banavase, No*l*ambavadi and Gangavadi more or less under

the Hoysalas, although to the end of Vishnuvardhana's life other Viceroys continued to be appointed for the two former. This vast empire passed on to his son Somésvara Bhulókamalla in 1128 A.D., thanks to the loyal exertions of the Sinda Chieftains against the Southern Viceroys. Somésvara died in 1138 and the empire passed again to his son, Perma Jagadekamalla who ruled till 1150 A.D. In this reign comes into notice a young man of promise whose father was governor of Târdawardi 1,000, (the District round Bijapur, an alternative capital of the Chalukyas). This was Bijjala. He was Governor of the same Province as his father but later on he becomes sufficiently important to be appointed Viceroy of *Nolambavádi* and Banavase, governing these provinces by deputies, himself keeping at head-quarters, like the Syyaid brothers under the Moghul Emperor Mahammad Shah. This change in the position of Bijjala is noticeable under Jagadekamalla but when the latter was succeeded by his brother Taila III he keeps growing in power till in 1156 he becomes virtually ruler though Taila continues nominally Emperor till 1163 A.D. There is only one explanation for this. He is seen named in grants as the Commander-in-Chief of all the Forces, an officer never heard of before. There was probably a rising of all the more powerful Viceroys or an anticipation of such a rising, which would naturally require a masterhand to deal with the situation. That masterhand not being found on the throne, a "wire-puller" would naturally enough come in. If Bijjala did this, nothing else is needed to explain his own appointment to the provinces most under dispute.

About this time on the eastern frontier another enterprising ruler was rising on the horizon of History. Since the accession of Vikrama Chola, the Eastern Chalukya dominions happened to be neglected somehow, and an enterprising Chief between the two Chalukya empires had his opportunity. Just in the frontier is the hamlet of Anamkonda, the ancestral capital of Beta, the founder of

the family of the Kakatiyas to become famous as the Kakatiyas of Warangal, which his son Prola founded and whither he had shifted the capital. This Prola claims to have defeated Tailappa sometime in his reign and it is very likely that this event occurred about 1155 A.D. This external shock combined with the internal loss of hold on the Mahaman*d*alesvaras must have thrown Tailappa into the arms of Bijjala, who for the while proved the saviour. This saviour usurped first the power and then the position and paraphernalia of the empire. Bijjala however, was not allowed to effect his usurpation undisputed. The Sindas were loyal as usual in spite of a close family alliance with Bijjala and the Pandyas were equally so. Bijjala and his sons continued in the empire from 1163—1183, when a general of Bijjala by name Kàma Deva or Kavana had a son Bomma or Brahma. This latter restored the son of Taila III under the imperial title of Somesvara IV in 1183 using for the purpose the army under his father, who appears to have been to the Kalacharya ruler much what Bijjala himself was to Tailappa. Somesvara ruled till 1189 A.D., and his rule was confined to the southern and south-western part of his dominions. A combination of some of his Chiefs against him and his loyal feudatories the Sindas made him retire to the North-west frontier of his dominions and nothing more was heard of him. In the scramble for territory that followed, not in an orderly Congress of Vienna but by appeal to arms, two powers stood out heirs to the Empire, the Yadavas of Deogiri and the Hoysalas of Dvarasamudra, the Kakatiyas of Warangal taking their humble share of the spoil, and the history of the latter will now be resumed.

Narasimha succeeded to the difficult position of his father, a tender boy of eight years, supported though he was by the remnant of his father's veteran generals and ministers. He ruled from 1141—1173 A.D., a period of 32 years during which all his exertions were required to conserve the dominions bequeathed to him. His reign is

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coeval with those of Jagadekamalla and Taila III, and runs into a part of even the Kalacharya usurper, Bijjala's reign. It was already remarked above that although Vishnuvardhana's title to Banavase and Nolambavadi had been recognized in 1137—1138 under Somesvara III, other imperial officers continued to be appointed for the Viceroyalty of each of these provinces. That the hold of the Hoysalas over these Provinces was of the slightest is proved by the fact that in these localities the earliest Hoysala inscriptions are those of Narasimha's son Vira Bellala. No*l*ambavá*d*i under two powerful brothers Vira Pandya and Vijaya Pandya after its recovery, and Banavase under a series of Viceroys, first of the Kadamba family and then of others, the last of whom was Bijjala continued their allegiance to the Empire. Except an invasion or two into these Provinces Narasimha was able to do but little; but in one direction his arms were victorious His general Bokkimayya or Bóka*n*a (the Garu*d*a of Vishnu) brought under subjection to him the Tulu, the Changâ*l*va, the Kongâ*l*va, and Bayalnâ*d*u in 1155. In 1161, he marched upon Bankâpura occupied by the Kadambas and defeated them. It was between these dates that Bijjala was carrying through his scheme of usurpation and in consequence there was a struggle among the Southern Powers. Narasimha seems to have had the better of it against first the other Viceroys and then against Bijjala himself. It is this opposition to Bijjala on the part of the Sindas and the Pandyas of No*l*ambavá*d*i that led to the final conquest and absorption by Ba*ll*a*l*a of No*l*ambavá*d*i and Banavase. By the year 1165 he had his son Kumâra Ballala and continued to rule till 1173 when he is described as "a royal swan sporting in the lake of the Andhra women, a sun to the lotus faces of the Simhala (Ceylonese) women, a golden zone to the waist of the Karnataka women, an ornament stamped with musk of the Lata (Gujarati) women, the saffron paste on the goblets (the breasts) of the Chola women, a moon to the water

lilies (the eyes) of Gau*l*a women (a part of Bengal), the wave on the................ of the beauty of the Bengala women, a bee to the lotuses, the faces of the Ma*l*avas." In addition to the queens Chégala Devi, Êchala Devi (mother of Bellala) and Gujjala Devi, he is described to have maintained a harm of 384 women of good birth. It is no wonder then that he died at the early age of 40 in the year 1173 unlike his father and others of his family, trained up in a hardier school of discipline than the inner apartments of a royal palace.

Narasimha was succeeded by his son Vira Bellala whose reign was a comparatively long, and vigorous one of 47 years (1173—1220 A D.). Vira Bellala II is the actual maker of Mysore although his grandfather deserves credit not only for having laid the foundation but also for having carried his project much further than that. Circumstances however, combined to put off realization of his ideas to the time of his grandson quite worthy of such a noble mission. Bijjala in the full flush of his power had created opposition to himself in the South, which was the opportunity for the Hoysala. Bijjala continued to rule till 1167 when he abdicated in favour of his eldest son who and his three brothers ruled the empire till 1183 in succession, when Bamma restored the Chalukya, Somesvara IV.

Vira Bellala is found associated with his father's general Tantrapala Hemmâ*d*i in the conquest of the malê chiefs, Kongâ*l*va, Changâ*l*va and others, who were brought into subjection in 1168 A. D. With the year 1174 the references to Chalukya supremacy completely disappear probably because it then appeared to the Hoysalas that there was no chance of the Chalukyas regaining their power as it well might have, under the Kalacharya Bijjala and his sons. This fact notwithstanding it is remarkable that Vira Bellala did not assume the titles and designations of royalty. He had even recognised the over-lordship (in 1178 A. D) of Sankama, the third son of Bijjala. It was either in this year or a little before it that he besieged and took possession

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of Uchchangi Droog, the Capital of the Pandyas. He appears however, to have restored Vijaya Pandya on his submission to the Hoysala authority. This event must have happened when the loyal Sindas and the Pandyas were hard pressed on the North. Against these, the Kalachûrya usurpers and the powerful Southern feudatory Hoysala must have come to an understanding as between themselves. This would account for the invasions of the Hoysala Dominions by Bamma or Brahma who restored Somesvara IV, the last Chalukya to his ancestral throne in 1183 A. D. This last Chalukya had to betake himself to the South-West of his dominions under the increasing pressure put upon him by the powerful Yadavas under Billama his own feudatory on the North-West, and the rising power of Warangal under Prola and his son Pratapa Rudra Deva I. The Yadava extension from the North-West and the Hoysala extension from the South, bring them face to face on the banks of the Malprabha and the Krishna. In this neighbourhood a battle was fought at Soraṭúr near Gadag where Bhillama Yadhava was finally defeated and the fort of Lokkundi in Dharwar occupied by Vira Bellala in 1190 A. D. The fortified places he rapidly took this year or before it were :—Virata's City (Hangal), Kurugódu, the Matanga Hill, Doravádi, Gutti, Guttavolalu, Uddare, Haḷadi, Bandaṇike, Ballare, Soraṭür, Eremberege (Yelburga), Halawe, Mannve, and Lokkigundi if itself (all in the region between the present Mysore frontier and the Krishna). Before this in 1189 Somesvara IV was defeated probably by the Yadavas and no more is heard of him. The time was now ripe for Bellala to assume formal independence of any suzerain for there was none, except the Yadava Jaitugi who had been defeated with his father. The Sindas having been overcome already there was no one between the two. Hence, the Malprabha and after its junction the Krishna became the parting line between the Hoysalas in the South and the Yadavas of Deogiri in the North, and this division continued till both were overthrown

in succession by Malik-Kafoor in 1310 A. D. Vira Bellala in 1191—92 A. D. assumed the following paramount epithets and titles :—" Samastha Bhuvanashraya, Sri Prithvivallabha, Maharajadhiraja, Paramesvara and Parama Bhattaraka" and the style of " Pratapachakravarthin Bhujabala Pratapa Chakravarthin, Hoysala Chakravarthin, Bhujabala Pratapa Chakravarthin, and Yadava Chakravarthin," and started an era in his name. This completes the independence of the Hoysalas although the claim to the whole of Kuntala appears mere extravagance. By 1191-1192 Mysore as an independent State had been made and the rest of Hoysala story belongs to another chapter of South Indian History.

We have thus seen the stages by which a petty Chief and his descendants in the South-West corner of the Kadur District worked their way up to the establishment of a powerful State which made its influence felt in the history of South India. In this work the Chiefs displayed not only military ability but also great diplomatic shrewdness by which, without in the least giving cause for the suspicion of disloyalty they turned every circumstance to their advantage and waited till they could, without fear of being charged with treachery and disloyalty, assume the regal position. In this work, political circumstances of the times combined with personal skill and this happy conjunction it was that made their course uniformly successful; as else they could have been overthrown beyond recovery by Vikramâditya. Vinayâditya was perhaps a more active chieftain than his peers but it was the valuable services of his son to the rising Sun of the Hoysalas that established his claim to the Emperor's gratitude. His son Vishnu rendered an even more valuable service to the Empire—not Emperor only—by stopping the advancing tide of the Chola conquest. Through a long period of activity he was able to gain imperial recognition to the rule of modern Mysore. This however, had to be made good as against other ambitious but loyal chieftains, who were overthrown during the

usurpation in the Empire. This was taken advantage of by Vira Bellala as was pointed out already who gave the *coup de grace* and stood in the plenitude of power as the "Emperor of the South"—merely the South of the Western Chalukya Empire and nothing more,—as yet. There is yet the expansion of the Hoysala empire which goes so far as to establish an alternative capital near Srirangum and then comes the fall not in the usual course but through the intervention of a disturbing element, the Mahammadan invasion of the Dekhan. That is a century hence and falls in the reign of an ill-fated Vira Bellala.

At the conclusion of the lecture the Chairman (the Hon. Justice Sir S. Subrahmanya Aiyar, K.C.I.E.,) made the following observations :—He said he was sure that the preparation of the paper must have caused the lecturer a great deal of work. They could have no idea of the enormous labour that the production of a paper of that description involved, if they had not at any time tried to decipher and understand any inscription, even in the very beautiful form in which they were to be found now in the volumes issued by the Government. To his mind, the value of work of that description was not merely theoretical or historical. They were unable, for want of accurate history, to form a correct idea of the past history of the country and the social and economic condition of the people, and of a great number of other things which would be of the highest interest to them. He remembered, many years ago, Bishop Caldwell drawing the attention of the graduates of the Madras University to the excellent work that could be done by them by devoting themselves to a study of inscriptions and gathering information from them in regard to the periods in which they were recorded. The Bishop pointed out that the most authentic sources for a history of the country in the past were to be found in the inscriptions. In fact these inscriptions were best materials they had, notwithstanding a great deal of panegyric which was mixed up in them. At the time Bishop Caldwell ad-

dressed the graduates, the materials available were very few indeed. He remembered looking for such books at the time and the books which were considered more or less full, contained very little information. With the exception of a few chapters at the end of Bishop Caldwell's Dravidian Grammar, the well-known work of Dr. Burnett, the Mackenzie collection of manuscripts and a few volumes of the *Indian Antiquary* were the only books available to them in those days. But since then materials had been collected to such a large extent and containing such a mass of valuable information that it became possible for a diligent student like the lecturer to compile accurate accounts of the people and their history, out of them.

They were now living under the most peaceful Government since the days of the Mahabharata; under one Government from the Himalayas—he might now say from Tibet—to Cape Comorin. They could not easily form a clear idea of the state of things which had obtained in those days, as to how their ancestors did and how they lived. They could take an interest in those matters only if they could get correct information in regard to them. If solid information of the kind brought together by the lecturer in his paper were presented, not merely in a form to be read by scholars but by the general reader, as such records accumulated, it would be possible for the ordinary reader to form a fairly accurate idea of the state of things in olden times With such a history as that, they would be better able to appreciate the present order, instead of looking to those ancient times as extremely pleasant times, whereas in reality they seemed to have been very different. They could not be too thankful to the lecturer and to other gentlemen who were devoting their time to such studies. It was not so much the paper that the lecturer had written out that should excite their admiration, as the amount of information which seemed to be at his finger's ends on any question that turned up in connection with his subject. The graduate of the University was very often condemned on

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the ground that he evinced no disposition to originality, and that he did nothing except invade the ranks of the Public Service or still more crowd the already overcrowded Bar. It was a pleasant change to find a man of the stamp of the lecturer, who read unreadable manuscripts and copied out difficult inscriptions. Men like Mr. V. Venkayya, M.A., the Epigraphist to Government, and Mr. V. Kanakasabhai Pillay, who, while discharging their heavy official duties, were devoting themselves to such studies, offered a pleasing contrast to the ordinary graduate and redeemed his credit. When such instances increased one might say that the University had not merely produced a crowd of applicants for Government service. In a matter like that the judgment pronounced against them might be said to be somewhat hasty. Their past history showed that they were just now emerging into a new state of things, and it was not to be expected that the University, within a few years, would be able to produce a race of scholars. That required time. He was extremely glad to find that the South Indian Association was not merely directing its attention to the things of the present day, but was also giving encouragement to studies such as the lecturer had brought to bear on his interesting subject. The paper was a solid contribution to South Indian History, and they could not be too thankful to him for the trouble he had taken in preparing it.

The proceedings terminated with a vote of thanks to the Chairman and lecturer.

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